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The

Review of Religions

Edited by GHULAM FARID MALIK, M.A.

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World's seven great religions—World Chaos the responsibility of Science—From Across the Atlantic—Curse of Western Civilization—Destruction of Family Life—Benefits of Modern Civilization.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

TO THE YOUTH OF MUSLIM INDIA.

(BY HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMED, HEAD OF THE AHMADIYYA COMMUNITY, QADIAN)

FRIENDS,—The present age, inspite of its loud protestations in the cause of peace, is in a state of constant war, and nations are matched against nations, ideas against ideas, sentiments against sentiments, and religion against religion and it is impossible for any individual having intercourse with his fellow-men to remain unaffected by these conflicting forces, but the community to which you happen to belong, stands alone without any arrangement for its protection and care. No doubt for such a state of things you may well complain about your elders in the words of Hafiz :—

درمیان قعر دریا تخته بندم کرده باز میگوئی که دامن تر مکن هشیار باش

"Thou hast tied my plank in the middle of the sea; and still thou wouldst ask me to be vary and to keep my clothes dry".

But nevertheless, I can not help pointing out with regret that you too, on your part, have not evinced that spirit of firmness which has always been the special characteristic of the Muslims. It seems that you have thrown down your weapons before the on-slaughts of contrary and opposing ideas without making one last effort.

If we turn to Europe which is the birth place of the present conflict of ideas, we may see there the young men still striving with their might and main to support a religion which has its basis in the divinity of a man. They have not yet thrown down their weapons. But in your case you seem to have given up all hope of victory without even a struggle, and to have bowed down your heads in submission without even raising a voice in protest. We may see that while even a man of Mr. Gandhi's reputation does not feel ashamed to confess to a belief in such a foolish and irrational doctrine as that of the transmigration of the soul, you, on your part, seem to be afraid to confess to a belief in such a doctrine as that of the eternal progress of the soul, a doctrine which has its basis in the testimony of experience. I can not, however, help admitting that in this matter your elders far more than yourselves have been to blame. It is they who neglected to take note of your difficulties and failed to furnish you with the means required to face them. Under such circumstances it occured to me that I should come to your help in this struggle and assist you in winning victory in a battle which is not only raging all about you, but has also been going on within your minds.

The first thing which I have to point out to you in this connection is that the new ideas which are being presented to you are not meant for you alone. They had their origin in Europe and particularly in the universities of that continent; but nevertheless Europe has not yet bidden adieu to its religion. The Missionaries who are employed in proclaiming Christianity all over the world and whose number is well over a lac are all graduates of those universities. The

Ministers who are attached to the church establishments are even considerably more in number. These also are graduates of the same universities. The majority of these people are believers in God to Whom they offer prayers and worship. They have also faith in the life after death. They also believe that their own salvation and the salvation of the world are linked with the question of religion. The same arguments and the same philosophy which are presented to you are also presented to them, perhaps in larger quantities and fresher forms, very often through the mouths of their first propounders, but they are not carried away by such arguments and philosophy. I do not mean to say that in as much as the young men of Europe do not believe in the new doctrines, such doctrines are necessarily false. Such a contention would obviously be absurd. What I mean to point out is that the new philosophy is not so established and verified a truth as not to admit of discussion of its merits ; and that it can hardly be said that at the present time only such people do believe in the truth of religion as are not conversant with the new philosophy, and that there are many who are far more versed than yourselves in the new philosophy and yet have not been shaken in their belief in the truth of religion. It is therefore your duty to weigh carefully and impartially the merits of the new philosophy and not to accept it simply because it is associated with the name of some well-known philosophers of the West.

Professor Joad who is a well-known writer and whose works are read with great interest in literary circles has in his book, "*The present and future of Religion*," furnished a very interesting diagram from which he has concluded that the present day religions have failed to give any satisfaction to men. The diagram is based upon the answers received from the readers of the "*Nation*" and the "*Daily News*" to certain questionnaires published in those papers. I quote here some of those questions. One was, "Are you a believer in the existence of a personal God?" Of the readers of the "*Nation*" 763

answered "Yes", and 1,024 said "No". But of the readers of the *"Daily News"* 9,991 said "Yes", and 3,686 said "No". Thus altogether 10,754 were "Yea's", and 4,710 were "No's." Another question was:—"Are you a believer in the immortality of the human soul ?" Of the subscribers of the *"Nation"* 807 said "Yes" and 882 "No". Of the subscribers of the *"Daily News"* 10,161 said "Yes" and 3,178 said "No". That is altogether 10,968 appeared to be believers and 4,060 to be deniers of the doctrine. Another question was :—"Do you believe in the divinity of Jesus in a sense in which you are not prepared to believe in the divinity of any other man ?" Of the answers received by the *"Nation"* 659 were "Yea's" and 1,136 were "No's". Of those received by the *"Daily News"* 9,549 were "Yea's" and 4,179 were "No's". . That is altogether 10,208 were "Yea's" and, 5315 were "No's". Whatever conclusion might be drawn by Professor Joad from the above figures it is apparent that at present even in Europe, the centre of atheism, not more than 33 per cent. of the educated people are dissatisfied with their religion and that even now $\frac{2}{3}$ of the people are believers in their own way in the existence of the Divine Being. Even the said Professor has been forced to admit that although at the present time religion has failed to bring any satisfaction to men, there is a strong current of public opinion supporting the need for religion ; and that religious publications are still the best-sellers in Europe. Such being the condition of Christianity, should not the Muslim youngmen who possess a religion supported by reason and argument be far more firm in their faith ? Certainly they should be and there is no doubt about it that if they had the opportunity to study Islam and the Holy Quran their loyalty and attachment to their religion would have been beyond question. But unfortunately necessary material for such a study is entirely wanting nor does anybody care to provide it.

It is not my intention in the present article to adduce

arguments in support of the truth of Islam. My object here is to invite the attention of the Muslim Youth to the duty which rests upon them in this connection. I only wish to point out that a study of human psychology and human history goes to prove that religion exercises a powerful influence either for good or evil not only upon the spiritual condition of man, but also upon his intellectual and material condition; and that not only the truth or falsehood of a religion but also our own attitude towards it,—right or wrong—has a good deal to do with the amelioration or deterioration of our condition. If we do not take religion seriously and our interest in it is only nominal, then it is a useless and a very heavy burden which is sure even to bring disaster to an army. The struggle of life would never permit us to carry any such extra burden. We should either accept a religion whole-heartedly or reject it altogether. Having accepted a religion it does harm to our morals and injures our power of action if we remain indifferent to it. It does not, therefore, behove you to say that it is a matter of indifference to you in what religion you are born and that there is little need for you to give any serious thought to it or else to abandon it, because in such a case the necessary consequence would be a mental stagnation which would deprive you of the power of boldly facing and overcoming difficulties not only in religious but also in worldly matters, and would implant in you the habit of shirking your duties. If you attach yourselves to a religion without caring to give serious thought to it or letting it in any way to influence the course of your actions, then you hang, as it were, a mill-stone round your neck which as long as it is there it would be sheer foolishness to expect to swim across the sea of life. Thus it is your plain duty either to accept Islam whole-heartedly or to reject it fully and completely so that you may not be a loser either in this world or in the next.

No nation can progress without having a definite goal

in view and no national goal can be fixed except with the help of religion or philosophy. When we accept merely in name those common principles which could furnish us with a common goal, we shut against ourselves, as it were, the door of unity. Under such circumstances it is natural that every member would fix for himself a goal of his own. Such disharmony and disunity can lead no where but to defeat and disaster. It is true that if we reject our present religion our attention must be devoted to the creation of a new point of union and contact and if we succeed in our object, then we shall achieve our national goal. Thus, the question of religion is not one to which we can afford to be indifferent. You must either establish a right relation with it or reject it altogether; otherwise you shall be throwing away without use a most powerful instrument of human progress and shall be casting yourselves at the mercy of your enemies.

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In the end I wish to tell you that since the means at my disposal are not sufficient to approach you all, I propose to publish a series of monthly tracts dealing with the subjects bearing upon the need of religion in general and that of Islam in particular.

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I propose to distribute those tracts among such college students only as express their desire to have them and agree to bear half of their cost. For example, if the tract should cost an anna each, they would agree to pay half an anna, the other half being borne by the Anjuman-i-Taraqq-i-Islam, Qadian.

From time to time I propose to publish questionnaires. Only such students as will answer these questionnaires will be supplied with the said tracts. The purpose of these questionnaires will be to ascertain the tendencies and mental inclinations of the students. For, it is clear that, in order to treat a disease, one must first be acquainted with

its diagnosis. One such questionnaire is given at the end of this article. If any one of you should care to peruse this article, I will request him to fill in the questionnaire and return the same either to me or to the Secretary, Anjuman-i-Taraqqi-i-Islam, Qadian. He should also state that he is willing to be a subscriber to the said tract. I may add that except in case the tract will have to be sent to you separately by post, the price of the tract would not exceed one pice per month. If however the number of subscribers in a college be not such as to justify the appointment of an agent to distribute the tracts, in that case you will have to bear half of the postal charges also, which would amount one pice for a tract. Thus in order to save yourselves the cost of postage, you will have to secure at least two dozens of fellow-subscribers. In that case the whole of the postal charges will be borne by the Anjuman-i-Taraqqi-i-Islam.

3. Lastly I wish to add that all matters relating to the finance and management of these tracts will be in the charge of the Anjuman-i-Taraqqi-i-Islam. My connection with the tract will be solely confined to its subject matter. Therefore all remittances should be made to the Secretary, Anjuman-i-Tarrqqi-i-Islam, Qadian, and not to me.

QUESTIONNAIRE

1. Do you believe in one God Who is the Creator of this Universe?

2. Do you believe that God even now interferes in the affairs of this world?

3. Do you believe man to be a free agent or a creature of circumstances?

4. Do you believe in pre-destination?

5. Do you believe that human soul will subsist after death?

6. Do you believe the doctrine of the transmigration of the soul is worth consideration?

7. Do you believe in worship and prayer to be a necessary instrument for the spiritual growth of man?

8. Do you believe that the teachings of the Holy Quran are fit to be acted upon at all times?

9. Do you believe that the Law of Islam can even now be followed in practice and ought to be followed?

10. Do you believe that Islam will have a revival?

11. Do you believe that Islamic culture possesses any such peculiar excellences that would justify special efforts and sacrifice on our part to preserve its distinctive and separate existence?

12. Do you believe in the existence of angels as intelligent beings?

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CHRISTIANITY AND RELIGIOUS PERSECUTION

By C. T. Gorham

Undoubtedly the foulest blot upon the record of a religion claiming to be a religion of love is the organized cruelty by which it strove to suppress all opinions that differed, or were supposed to differ, from its official pronouncements. On the one hand stood the Church, claiming a Divine authority which few persons dared to dispute, and wielding practically supreme power in every department of human life; on the other hand was the human mind, striving, usually in vain, towards clearer light and fuller knowledge. Its activities could not be annihilated by force of reason or persuasion: the power of physical torture was believed to be more convincing. Ecclesiastical pressure could and did reduce the human mind to a stagnation which has reacted disastrously on progress and happiness. In the nature of things such intellectual torpor could not be permanent. The majority of the race are incapable of profound thought, but there is a minority to whom mental activity is the very breath of life. The work of the thinker cannot be utterly destroyed. One might paraphrase a gospel passage and say that, while the body might be slain, ideas survive and pass on to other minds for use in happier times. Of new ideas the Church has always had a dread, because they would unsettle beliefs previously held to be eternally true. Even without a hearing, religious novelties were to be condemned as emanating from a faculty itself impious and sinful. Is not this hatred of reason, of what is admitted to be a God-given endowment, as absurd as it is harmful? Only by some slight use of reason can reason be denounced. The evil of this attitude of mind was well illustrated in the nineteenth century, when the famous Evangelical preacher, Mr. Spurgeon, hysterically committed intellectual suicide in words to this effect: If all the evil, all the wickedness, of the world were rolled into one vast ball of black corruption, it would be less than the sin of unbelief!

How was it that the idea of punishing people for their opinions ever got into the human mind? Why should one man or one body of men think it their duty to inflict suffering for wrong opinions? The sin lies mainly at the door of Christianity. The Christian Church claimed, and still claims on no other authority than its own, that certainty in religion is not only possible, but is actually possessed by that Church. It thus considered it right to suppress ideas which in some undefinable way conflicted with the absolute knowledge supposed to have been assured by a Divine revelation. That God actually gave to some human beings certain knowledge which He withheld from all the rest is an assertion so widely open to dispute that it must here be left on one side. One can only remark that so momentous a fact would, if true, have surely resulted in the display of greater wisdom and greater goodness than has been the case with the Christian Church. But to this claim the world in general, after two thousand years' experience, is still indifferent. Undeterred by the uncertainty of its foundations, the Church of Rome goes on insisting upon a Divine commission at which the reasoner smiles.

Theologians now admit that unbelief, or at least indifference, is prevalent to a serious degree. They sometimes put it down to "the spirit of the age". The shame of religious persecution is explained in the same way. There is some truth in the explanation. But if it in any way justifies the Church, it equally justifies the scepticism of to-day. Does it, however, justify the Church? When we speak of "the spirit of the age" we cannot be referring to anything but the prevailing tone of thought of a particular epoch. Perhaps one can only say that in times of general ingnorance the prevailing tone of thought is definitely religious, and very few people can remain unaffected by it. But if the spirit of the age is in any way morally defective why should a Divine revelation be limited by it? Why not correct the errors? The revelation, if intended to teach morals to humanity, might be expected to act continuously, and not be so disastrously hampered as it has

been. In medieval times the spirit of the age was desperately religious, and the writings of Christian scholars abound with the most fanciful interpretations of Biblical events and symbols. Dr. White quotes a number of these which read like the ravings of unsound intellects. In times of general enlightenment the dominant tendency is to relax the strictness, of religious dogmas, if not to discard them altogether. But what was the cause of the doctrinal rigidity of the medieval period? Why the strange variations in man's perceptions of truth? Many answers may be given, and among them we must include the influence of the Christian Church. The first Christian Emperor, Constantine, probably following the bad examples of Decius and Diocletian, availed himself of the human tendency to destroy what we dislike, and started religious persecution. Theodosius elaborated his predecessors' schemes; some of the Christian Fathers, notably St. Augustine, fostered the spirit of intolerance to a dangerous extent; and the rest was a natural result of an abuse of power. This was due, it may be said, to the true spirit of Christianity being greatly misunderstood. Yet we can hardly fail to notice some passages in the New Testament which appear to lend countenace to a spirit of intolerance quite alien to that generally attributed to its founder. To the modern mind these inconsistent and morally defective passages, especially those emphasizing the shockingly cruel punishment of evil-doers in a future life, are very serious blemishes in an alleged Divine communication, and could not fail to stimulate that spirit of intolerance which has led to religious persecution. Indeed, it may be said that religious persecutions have been caused chiefly by the conviction that the collection of books known as the Bible constituted the veritable "Word of God". Rejection of this view could be due only to wilful blindness to wickedness for which no punishment could be too severe. Nor was any compunction felt about forestalling that wrath of God which was so real to the persecutors, though milder ages may deem it a barbarous superstition. Hence the sword, the torture chamber, and the stake—all for the "glory of God"!

It is generally recognized that on some occasions these horrors were inflicted from justifiable, possibly even laudable motives "but the history of medieval persecution leads one to infer that the clergy as a whole were roused to much greater activity by menaces to their material comforts in this world than by an altruistic anxiety for the fate of lay souls in the next." (E. S. P. Haynes, *Religious Persecution*; R.P.A. edition p. 33.) The strange perversion of the idea of justice which professed to save the sinner from a possible hell by inflicting death in this world must, nevertheless, be condemned without reserve. Frequently the pretext was hypocritical, and, even if genuine, meant a serious injury to the advance of civilization and human happiness. The Church might declare (sometimes) that it had no wish to harm its victims, but merely to eradicate their sins. It forgot that, sin being manifested by conscious beings, it was difficult to abolish the one without causing suffering to the other. More reasonable means were known, but their religion had not enlightened the persecutors on that point, and the Biblical representations were thought to justify the extremest severity. God's own opinion was neither sought nor vouchsafed. This suffocation of the human mind went on for century after century, with effects which it would be difficult to exaggerate.

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A few words may be said about the most efficiently organized form assumed by attempts to suppress thought on matters of religion. Under the influence of Dominic, a fanatical "saint" of the Roman Church, the Inquistion was established early in the thirteenth century. In order to destroy by any means, however merciless, the promising but heretical civilization which was arising peacefully in the south of France, certain decrees were issued by Pope Innocent III about 1216, and by Pope Gregory IX in 1233, previous punishments ordered by another pontiff, Lucius III, having proved too mild, although strengthened by a gospel passage (John xv. 6), which was held to authorize death by fire. Raymond of Toulouse, indeed, though a good Catholic, was himself "excommunicated for not persecuting his heretical subjects, and his case was looked

upon as a precedent in after years". (Haynes, *Religious Persecution*, p.33.) By the middle of the century the Holy Office was officially established and was in effective operation. Heresy was the greatest of all sins, and those who could adopt that view it appeared a holy duty that every effort should be made to stamp it out. The flagrantly unfair means of eliciting evidence against accused persons, and the horrible cruelties employed, were winked at or favoured, and sometimes practised, by the Church. The object was not to get at the truth, but to ensure confessions, though the fullest admission did not necessarily secure the pardon of the offender. Torture was expressly authorized by a Papal bull of 1252; and, though an unenlightened public feeling usually favoured severity—a fact of which apologetic writers have gladly availed themselves—protests were at times raised, but with so little effect as to be met by repeated Papal bulls urging greater zeal in the holy work. Only with the slow growth of humane feeling and of secular civilization did the persecuting frenzy die down and virtually disappear.

The most serious form of organized religious intolerance has yet to be noticed. Operating within a more restricted but even more congenial area, the Spanish Inquisition, thoroughly well organized by the relentless bigot Torquemada (ominous name!), was an institution of terrible efficiency. From the ecclesiastical point of view there were peculiarly strong reasons for it in Spain. The country was almost isolated from the rest of Europe, large sections of the people were more or less antagonistic to the Christian faith, and the store of religious intolerance which was the chief result of the long struggle with the Moors, combined with the presence of great numbers of Jews, was employed in the most determined efforts to turn them into Christians. Persecution was the proper method, robbery and murder were elegant accomplishments, when used for the glory of God. Towards the end of the fifteenth century Ferdinand and Isabella, anxious to roll back the threatening tide of heresy, applied to the Pope Sixtus IV for help and authority to establish in Spain an improved edition of the old

Roman Inquisition. Inquisitors were promptly appointed by His Holiness, who, like his successors, warmly approved their severities The first Inquisitor General was Torquemada, who is said to have overcome, by a dramatic appeal to the Cross, the reluctance of Isabella to share in cruel persecutions. This hateful person became what may be called the Managing Director of the concern, with full powers of plunder and destruction. The monarchs (*Los Reyes*) desired no injustice, and the death penalty was not usually inflicted on voluntary penitents. In 1481 the first *auto da fe* (act of faith!) took place at Seville, and by the end of the year nearly three hundred persons had been burnt and many others sentenced to perpetual imprisonment, their property and that of thousands of semi-Christianized Moors being prudently cared for by the ever-vigilant authorities.

The Inquisition was established at least as much for State as for religious reasons. Its procedure against accused persons was elaborated with such injustice, secrecy, cruelty, and calculated greed as probably the world has never before or since beheld in combination. Two historical events—the expulsion from Spain of many thousands of its most industrious inhabitants, the Jews, in 1492, and the Moriscos at various times during the following century—present an interesting comment on the influence of religious zeal on the progress of civilization. Two or three times abolished and restored, the "Holy Office" came to an inglorious end in 1534, Spain having taken over three hundred and fifty years to realize its infamy. No adequate idea can be given of the suffering, the poverty, the national ruin, the harm to civilization, caused by this wholly unnecessary and pernicious organization.

In so brief a sketch as the present it is not necessary to dwell in any detail on the numberless cases of religious intolerance which stain the pages of history. Could any crime be greater than the extirpation of the Albigenses or the Massacre of St. Bartholomew's Eve, 1572, when ten thousand Protestants were mercilessly slaughtered, in honour of which event Pope

Gregory XIII had a medal struck—of course to the "glory of God"? Statecraft had much to do with these horrors, but the influence of the Church was paramount, and on the Church must lie the chief shame. Public opinion has at times warmly approved religious persecution by secular states, but it must be borne in mind that this has only been done for reasons of state, while the motives of the Church in thus outraging liberty have been almost invariably, at least ostensibly, of a religious nature, and in reliance upon alleged divine authority.

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THE NEED OF REVELATION

All religions, in fact are based on divine revelation. And religion is needed for the moral and spiritual development of man because in his manifold and multifarious activities his reason guides him only to a certain extent after which it refuses to help him. If human intellect and contrivance were all-sufficient, infallible and unerring guides, there would certainly have been no need of religion, no need of any revelation, no justification for God to send His Prophets and Messengers in the world whose advent, to all outward appearances, is invariably attended with much confusion and disturbance. Whenever there has appeared a divine messenger in the world, its peace and tranquility have been frightfully disturbed and its ordered progress, peace and prosperity seriously interfered with and instead of contributing to the creation of an atmosphere of amity and goodwill, the appearance of the Divine Prophet has led to greater estrangement between men and has opened endless avenues of mutual recrimination and bitterness. And there is no doubt in the fact that if we overlook the great spiritual blessings that the presence of the Messengers of God causes to descend upon mankind and ignore those high hopes that are entertained regarding them, the dreadful agitation, confusion and disturbance that take place in the world on the appearance of a divine teacher are such as would confound a most imperturbable and serene mind. That the advent of divine teachers is always responsible for much bloodshed and dislocation of peaceful conditions is a view held alike by those who believe in their missions and those who oppose and persecute them. Even God's angels in heavens hold the same view. Did they not say, when informed that God was about to raise Adam for the moral and spiritual regeneration of a corrupt and degenerated people, that his advent in the world would cause much bloodshed and

disturbance? Nay even the Prophets themselves confess that along with innumerable moral and spiritual benefits and blessings they also bring fire and sword in the world. Jesus is reported to have said :

Think not that I came to send peace on the earth : I came not to send peace, but a sword.

For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

The Holy Quran support this saying of Jesus. It says : " whenever our commandments are presented before the well-to-do people, they reject them and the result is that fighting and disturbance increase," So the one thing in which there exists perfect unity and agreement between God, His angels, His Messengers and their believers on the one hand and those who disbelieve in God and in the Prophets, is the belief that with the advent of Divine Messengers there appear wide-spread discord, dissension, confusion, disturbance in the world. The fact that the coming of those whose only mission is to create concord and harmony in the world, to comfort and solace the afflicted and apply balm to the lacerated hearts, should cause disunion, disharmony, discomfort and distraction in the world does indeed give rise to a very pertinent question. Why is it that God allows the doors of factions, fights and fracases to remain open and why by raising Prophets. He adds to the affliction of the already much afflicted humanity and why does He not discontinue to send Prophets and thus allow the world to live in peace and comfort ? The answer to this apparently very baffling question is that it is not the Word of God which descends upon His Prophets that causes disturbance and commotion but the pollution of men's own hearts. Really it requires no great intelligence to understand that God, if there exists such a Being, would evidently not like to see the peace of the world disturbed and His word could certainly not be the cause of any disturbance. The fact is that with the coming of Divine Messengers the filth

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and dirt of men's hearts which hitherto had remained concealed becomes exposed. They are like a physician whom nobody can accuse of causing a commotion in the stomach of a patient because by prescribing a strong purgative to him he seeks to clear his internal system. Nobody could say that it is the purgative that has made the stomach filthy. The filth was already there. It onlybrought it out and exposed a defect and derangement in the patient's physical system. Exactly in the same way the spiritual purgative that is ministered by Divine Prophets to the spiritually diseased people brings forth the filth that remains accumulated in their hearts. It is not divine teaching that creates that filth. It only exposes it and brings it out. To repeat the simile, God's Messengers are like a physician whose purgative cleanses the diseased system of a patient of the highly injurious matter that lies accumulated in it or else like a surgeon whose knife brings out puss from a festering sore. So it is not the Prophets and God's Messengers who cause disturbance in the world nor is it their teaching that causes the evil propensities of man to come into greater play. All these things are already there. The appearance of the Prophets of God only brings them into light. It would be foolish, therefore, to hold them responsible for disturbing the peace of the world. On the contrary they come with a sublime mission. That a Merciful and Loving God should continue to send His Messengers seeing that the appearance of every one of them disturbs the peace of every home, village, town and country indisputably proves the fact that the spiritual boons and blessings for mankind with which the advent of Divine Prophets is attended far out-weigh the apparently overwhelming misfortunes or miseries that seem to be caused by it. And the one thing above all others that the raising of Prophets by God proves is that his reason and intellect unaided by divine revelation is manifestly an utterly unsafe guide for man. If his reason alone could help man to achieve and realize the sublime purpose for which he is created, God would never have done a superfluous thing and would certainly have spared the world that great amount of

affliction through which mankind has to pass every time a Divine Messenger makes his appearance in the world.

The fact is that reason and sentiments seldom go together. Reason is based on arguments. It tends to suppress sentiments, even to the point of killing them. Intellect thrives at the expense of emotions. Give a free scope to Reason in your dealings and undertakings, and your sentiments would naturally become weakened. On the other hand follow indiscriminately the dictates of emotions and sentiments and your reasoning faculty would suffer till a stage is reached when the progress and development of the intellect becomes completely arrested. Mothers are generally seen to be so overcome by their sentiments regarding their children that they totally fail to distinguish what is injurious for their interests from what is useful for them. They make use of discretion and discrimination in all their other undertakings but when it is the question of their children their sentiments completely overpower their reason and intelligence.

Extremely wise and intelligent and upright persons have been found to give biassed judgment on a matter that affects their friends or relations. They would teach wisdom to the whole world, but would consign that very lesson to oblivion when dealing with their relatives. Their sentiments would overcome their intellect and they would be partially inclined towards them, even sometimes fall short of the high standards of honesty and uprightness and would entirely overlook or forget the fact that it is injustices and partialities like these that strike a blow at the moral and spiritual progress of the world. So reason and sentiments can hardly exist and work together. There is, however, a third and external thing which can bring them together and that is Divine Revelation. Reason alone can never make a person succeed in the realization of his object. Neither can sentiments. They are, like fire and water, antitheses and destructive of each other. But just as wise men have derived innumerable benefits by

bringing fire and water together, similarly Divine Revelation can and does combine reason and sentiments and make this combination yield endless and inestimable benefits to man. But for Divine Revelation, Reason, on a superfluous examination, seems to be quite sufficient to be man's guide and it continues to lay increasing stress on the point that without its aid sentiments are good for nothing. And if we overlook Divine Revelation, we have to submit to this pretention of Reason. Sentiments, on the other hand are equally insistent on the supreme necessity of their being man's guide and strongly hold that without their aid reason is helpless. And if we ponder dispassionately over this claim of sentiments we have to admit that all the progress that we now witness in the world is very largely due to our carrying out the dictates and behests of sentiments. There is much truth in this claim of the sentiments that reason is born of experience but upon what is based the pure and unselfish love of the parents for the child who will tomorrow become the father of a nation and direct the affairs of the world ? It is quite evident that sentiments are the cause of that pure and sincere parental affection. If parents had refused to follow the dictates of their sentiments, they would have never preferred the needs and requirements of their children to their own needs and necessaries. In the absence of sentiments Reason would have counselled them quite otherwise. It would have made them think ten times before sacrificing their own comfort and ease and even then its verdict would evidently have been against bearing the hardships and inconveniences that impelled by sentiments the parents undergo for their children. But sentiments overpower Reason and parents begin to love their children so passionately as to be prepared not unoften to endanger their own lives to save the lives of their children. If Reason would have been allowed to have its own way in this respect, in nine cases out of ten parents would have flatly refused to rear up their children and in the extremely few other cases in which they would have been tempted to spend their money and sacrifice their comfort they must have done

it from a consideration that their sons would return the good done to them in their old age when they would be unable to earn their living. But what we witness in this connection is quite the opposite of what reasonably ought to have been the case. Not only that parents take as much interest in the bringing up of those of their children that are born in their old age and from whom, therefore, they can expect no return, as in rearing up those who are expected to be their prop and support in the evening of their lives, but they have generally been seen to love more passionately those of their children that are born when they are very greatly advanced in life than those that are born when they are young and even have been found to undergo hardships more willingly for the sake of the former than for those of the latter. This curious but nevertheless quite true phenomenon proves the fact that if not entirely and exclusively, to a very great extent, the up-bringing of children by parents is done in pursuance of the dictates of sentiments and those innate and inherent feelings of affection that are ingrained in their nature by an All-wise God. Much in the same way all political evolution and progress of the world is mainly indebted to the sentiment of attachment that one feels for his country and faith. The entire progress of the world would have come to a dead stop if those feelings and sentiments which prompt individuals and communities to sacrifice their interests at the altar of the interests of their country or of humanity at large would have been absent in them. Those communities and countries alone have made progress in the world and have left their mark on the whole course of human history of which the members and inhabitants have willingly and quite readily risked even their lives for a higher and nobler cause. But is not this readiness to sacrifice one's interests, even one's own life to further the interests of one's community or country contradictory to the dictates and verdict of Reason. Reason would tell you not to endanger your personal interests in order to serve another's interests. "What would it profit you," Reason would argue, "if you perished believing that your death would be of some

doubtful benefit to those who will come after you." Reason would never advise you to risk your life in a war in which your country is involved. "Your own interest first," would be its insistent demand. Reason is the greatest advocate and champion of self-interest. Sentiments and emotions, on the other hand, teach selflessness and self-sacrifice. When one's country is involved in a life and death struggle, the feeling that "it is my country that is in danger," will make him completely forget all puny private interests and will make him prepared to risk his everything to redeem the honour of his beloved motherland. The sentiment of patriotism would leave him no time to entertain the idea, "how would it benefit me if I were killed". On occasions like these arguments and dry reasoning would shrink into contemptible insignificance before the mighty and all-engrossing sentiment of patriotism. So this claim of sentiment that in all undertakings success is attained only if we hear and act upon its voice seems to be quite reasonable. The claim of Reason to which we have referred above is equally strong and irresistible and yet Reason and sentiments are contradictory and antagonistic to each other. We are thus left in complete bewilderment as to what to accept and what to reject.

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We are rescued out of the morass of this bewildering confusion by the benign hand of Divine Revelation which tells us that the claims in regard to their respective importance and usefulness of both Reason and sentiments in the affairs of man are correct but that there are limits set to the scope and sphere of their work which should scrupulously be observed. Without the aid of Divine Revelation there would be a constant tug of war between the two for supremacy over the intellect of man which would certainly result in the exaltation of the one at the expense of the other and consequently to the detriment of man. But Revelation keeps them within their proper bounds. It co-ordinates their seemingly conflicting energies and bends them to the realization of the one common goal. In their relations towards each other Divine Revelation acts like a judge

between Reason and sentiments. It regulates their conduct and prevents each other from encroaching upon the rights and boundaries of the other.

To illustrate this function of Revelation let us take the mutual relations of the sexes. Women have become awakened to a realization of their degradation and inferior status. But when they endeavour to take their rightful place in human society they are confronted with an apparently insurmountable difficulty. The law has been made by men and is still administered by them. What new rights will be acquired by women will have to be yielded by men. Naturally men stand in women's way. If there were no Revelation or Divine Law to regulate their relations and to fix and prescribe their respective rights and duties there would have been a constant warfare in the family and domestic peace and tranquillity would have been irretrievably wrecked. So it is Divine Revelation which guides man to the avenues of unlimited progress. It is not only the sole means to fit a man to hold communion with his Creator and to become at one with Him but is also directly responsible for all his mundane and material progress. They belie a proved and established fact who assert that there have ever been or there still exist nations who by making use alone of the proper means and instruments provided to them have progressed in the world. The present progress of the West in all departments of life is quoted as an instance. But the protagonists of this fallacious theory conveniently forget the fact that Europe's whole progress is due to its acting upon, though not acknowledging it in so may words, the social and economic and international laws of Islam. Europe is being increasingly attracted towards Islamic teachings in all its every day activities. It does not acknowledge the debt it owes to Islam and attributes its progress and prosperity to its experience and the experiments made by its distinguished sons in different sciences. But is it not a fact that Islam gave them the teaching and laws which Europe says are the result of its experience centuries before it had acquired any experience or had made any experiments? It is undeniably

true that after being involved in untold hardships and groping in the dark for a very long time and after gathering experience and making experiments Europe became attracted towards Islam and was constrained to adopt its teaching. We would certainly have admitted that Europe's progress is due to its experience and experiments if it had acquired that experience and made those experiments before Islam came into the world. The fact that after a prolonged process of experimentation Europe formulated some laws which it avers are responsible for its all-round progress and development and the fact that almost identical laws were revealed to the world through the Holy Prophet centuries ago does prove our contention that guided, though uuconsciously, by the light of Islamic teaching Europe has made those laws which are considered to be the cause of its prosperity. We, can, therefore, assert without fear of contradiction that Europe's progress is due to it's adopting and acting upon Islamic teaching though it may not acknowledge it. The following incident will amply bear us out.

When Columbus discovered America, he is reported to have said that he had heard from the Muslims that there existed a country in that direction in which America was eventually found. So the stimulus to launch the expedition to discover America by Columbus's own admission came from the Muslims. The fact is that all the great changes that are taking place in the world are directly or indirectly due to the teachings of Islam. People may ascribe them to their experiments. But the very idea of experimentation was given rise to by Islam. Why is it that people could not find out by experiments what was or what was not useful for them till Islam came into the world. The world had existed from millions of years. Why these experiments came to be made after the advent of Islam and not before it? In the presence of such plain facts are we not justified to believe that Europe made alterations, modifications and improvements in its laws in the light of Islamic teachings which it became conversant with through different channels and then

declared those improved laws to be the result of its experience.

Divine revelation, then, is indeed a very potent instrument to bring about great changes and mighty upheavals in the life of man. There can be no progress, material, moral or spiritual without the aid and assistance of divine revelation. All great inventions have been due to inspiration. Revelation is like the sun which illumines the world and directs the affairs of men by its resplendent light. Without it all is darkness. Reason alone is a terribly dangerous guide! Sentiments if blindly followed are sure to land us in the valley of death and destruction. Sentiments and Reason counter-act and contradict each other. Revelation brings them together and keeping them within their proper bounds helps man to achieve the sublime purpose of his existence.

"MY VISIT TO QADIAN"

By Friedrich Wagner, Chemnitz (Germany).

First of all I want to relate how it came about that I visited Qadian. From 1924 to 1929 I lived in the Eastern part of China. My best Chinese friend there was a Muslim. I dwelt also for a period of three months in a mosque at Peking. In 1929-30 I returned to Europe by the somewhat unusual way through Central-Asia. I was able, due to my knowledge of the Chinese language, to travel all the long way entirely alone. During this journey I had many opportunities to come into direct contact with Muslims. (Was it ordained to prepare me for my later visit to Qadian ?) I crossed the Himalaya mountains by way of the Karakorum Pass, to return *via* India to Germany. Up to this time, though I had had many conversations about Islam, I had never heard a word about Qadian. It was only at Leh (Ladakh), that one of the officials there (Khan Bahadur Ghulam Muhammad with whom I had several friendly talks), drew my attention to Qadian. I learned that Qadian was not very far from Lahore and that it could be reached easily by railway. This enabled me to include a short visit to Qadian in my itinerary.

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It was on November 29, 1930, about noon, that I arrived at Qadian. My original intention was to stay only for some hours, at the most for one day, and then to proceed further to Bombay. But it happened otherwise. In spite of my not very imposing outward appearance, which too, had suffered much on the long, strenuous journey I had behind me, I was received at once in the most cordial way and given the best lodging available at the time. It was not long that I was friendly invited to stay at least for a week. It was hard to withstand the kind invitation. So I accepted it and stayed on, beyond my plans. And I stayed not only for one week

but being asked repeatedly to prolong my sojourn, for about seven weeks in all. In this way I was able to see also the big Annual Gathering of the members of the Ahmadiyya Movement, who had come to Qadian from many parts of the country. This Gathering marks the highest point in the otherwise very busy life of Qadian. My impressions of this Gathering were the very best. It was on January 15, 1931, that I could depart.

Mr. Abdullah R. Scott has given his impressions of Qadian in No. 8 (August 1931) of the " Review of Religions". I can only say that I agree in every respect with him with this difference that he has written his impressions as a Muslim, and I am giving them as a Christian.

Certainly there are many Christians who would like to obtain a deeper knowledge about Islam. To achieve this there are two ways. Either by reading books about Islam, or by studying Islam at first hand by living for sometime in Islamic countries. Amongst books on Islam there are many which contain mis-statements and are not good on the whole. One of the activities of the Ahmadies is to clear up such misconceptions about Islam by publishing well and carefully written books. He who cannot afford to travel to Islamic countries, should at least try to read some of their more recent publications. The second way up-to-now was only open to those who could master one of the main Islamic languages. But for many it was not possible to learn one of these languages. This difficulty has now been removed. When such seekers after truth will go to Qadian, they will find a large number of Muslims who speak excellent English. They will also find a number of missionaries returned from Europe or America, who know the conditions in Christian countries from their own experience. Every visitor to Qadian will find at least one person, but most probably several, with whom he will be best able to exchange his views.

It is a spiritual atmosphere, which one feels at Qadian,

an atmosphere quite different from the material world outside. Here, the religious thoughts dominate. It is a centre which gives one the spiritual strength to fight the struggle of daily life in the material world. It is a centre of peace, a centre for the recreation, not of the body, but of the mind. This is partly due to the physical conditions of the place. There is hardly a motor-car there. The railway is distant. There are to be found modern things, but they do not predominate. Qadian is a centre of people of many different countries. This means also of many different views and different branches of knowledge. He who only endeavours to seek and dig out, will find very much to his satisfaction. It is not too much to say that he will never come to the end, and will continue to find new treasures.

At Qadian I had conversations of all kinds and I read many different books (amongst these "The Teachings of Islam", the well-known book by the Holy Founder of the Ahmadiyya Movement, which came into my hands for the first time, and has made the deepest impression upon me). I was thus able to increase my knowledge of Islam. And I could correct many erroneous views about the Holy Quran and the Holy Prophet Muhammad (may peace and the blessings of God be upon him !), which had originated in my mind from misrepresentations in European books. I discerned the simplicity and clarity of Islam more and more. How many good and beautiful things Islam contains ! I only wish that all this may become widely known in Europe and America, so that much of it may be accepted by and by in Christian countries. Islamic teaching is so clear that even the most simple man can easily understand it. Christianity with its many different teachings and dogmas could very well take a lesson from Islam. Both, Islam and Chistianity could give much to each other and thus grow and develop and appreciate each other in a better way. And why one should always look to the dark side of a religion other than his own. No, we should look to the bright points, and accept them as well. By doing so, we would help in perfecting the belief that

there is only one God, Who is Almighty and All—Merciful. And I believe that the Holy Founder of the Ahmadiyya Movement received his revelations from the Almighty God. And I believe that the Almighty God in sending these revelations wanted besides other aims in view, to give a new impulse to the untiring efforts towards an understanding and rapproachment between different religions.

It was very pleasant for me to note the very sympathetic attitude that is observed at Qadian towards the followers of other religions. His Holiness Khalifatul-Masih, the present Head of the Ahmadiyya Community, who, in spite of his busy time, received me several times, declared at one occasion to me, that it was under his influence that the apathetic attitude which the Ahmadies had taken in former years had become softened and even changed. And I believe that it is this attitude which will contribute very much towards the killing of old religious controversies and enmities and will thus open the way to mutual understanding which hope gives me so much joy. It is not out of place here to remark that I went to Qadian and lived there as a Christian and never denied this. And in spite of that I always received the best treatment. At one occasion I overheard involuntarily that my companion said about me to an inquirer : " He (that is me) is a pakka (real, genuine) Christian."

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I would advise any one who may afford to pay a visit to Qadian, that he should make it a point to stay there for several days because it is after a stay of some days, that the real spirit of Qadian will begin to reveal itself to him. He who goes there only for the sake of sight-seeing will hardly find it interesting. Qadian is not Delhi or Agra in respect of splendid buildings. But it is a place whose spiritual treasures never exhaust. Each day more at Qadian gives more to the new-comer. There will be only very few, who will leave Qadian taking nothing with them. And that what a visitor takes with him cannot be measured in coins. No, it is something much more precious and really invaluable.

And to revert to my own story. On my long journey across Asia I had visited many a place. Amongst those there are such which I would like to see again, and there are others which would not attract me again. And Qadian is one of the places which I would like to see again, and amongst these it stands in the first rank. This also shows how much Qadian has given me, and is capable of giving everybody who visits it. I take this opportunity before I close to express my heartiest thanks to all those who contributed to make my visit to Qadian such a pleasant remembrance !

AYESHA, THE PROPHET'S TALENTED SPOUSE

Much nonsense has been talked and written about the Holy Prophet and much dirt and mud flung on him by the seemingly meek and inoffensive followers of the gentel, humble and harmless Prophet of Nazareth because he married Ayesha at an age which considering the climatic conditions of Arabia was quite fit for marriage but which judged by the standards now in vogue in the West is considered to be below the normal for wed-lock responsibilities. The West has of late acquired a tendency to dubb everything as uncivilised and uncultured which does not comform to its own standards. We were till very lately under the impression that the character, habits, standards of living of a people were very largely influenced by the climatic conditions that prevailed in the country in which they lived. But now we are told by the leaders and thinkers of the West and even by those of our own people who have sold their souls in bondage to the so-called Western civilization and slavishly and apishly imitate all rubbish that savours of the West that in order to escape being stigmatised as savage, wild, primitive, uncultured and what not, we should regulate our lives according to the Western standards of living. We should dress as the Western people dress. We should eat as they eat and what they eat. We should be guided by their methods in our social relations. The relations between the sexes should be conducted on the lines on which they are carried on in the West. If we fail to do the least of these things, we are damned and fit to be kept in perpetual servitude to learn manners and become civilized which is another name for exploitation. No manner, however, greatly our moral and social concepts may differ from those of the West and our temperaments, instincts and outlook on life from theirs, no manner to what vast extent our climatic conditions may be different from those obtaining in the Western countries, we must be led by our Western teachers in the minutest details of our

lives, otherwise we are savage and primitive and must be taught the benefits and beauties of civilization.

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Our Prophet (peace be upon Him) who raised a people quite unknown to civilization to the highest pinnacles of culture and who in turn for centuries taught morals and manners to Europe is dubbed as "uncivilized" because he married a lady at an age at which girls in these days are not generally married in the West. The fact that Ayesha's marriage with the Prophet was suggested by an elderly woman coupled with the established fact that no one, not even the implacable Qureshite denouncers of the Prophet's ways objected to this marriage demonstrates the manifest absurdity of this objection and exposes the mean malignity of his detractors and traducers. The wisdom and propriety of the acceptance by the Prophet of the proposal of *Khaula bint Hakim* and the consummation of his marriage with Ayesha as soon as she reached her puberty were amply justified by subsequent events. Ayesha is believed to have lived with the Holy Prophet for about nine years and when the vast range of the very vital religious problems which Ayesha solved in the light of, and assisted and helped by, the knowledge she had gathered in the company of the Prophet, is considered, she is shown to be pre-eminently fitted to become the spouse of that Greatest Son of Man, the Noble and Exalted Prophet of Arabia. She drank deep at the fountain of spiritual knowledge which the Holy Prophet caused to flow and for about 45 years after the death of her beloved husband and Master she continued to fulfil his mission. On all sorts of difficult religious topics her counsel and opinion were sought and accepted. Her knowledge of the Quran and of the sayings of the Holy Prophet was of undisputed authority. Not only among Muslim ladies, nor only even among the wives of the Prophet but according to some critics among all the companions of the Prophet who included in their ranks such theologians of erudition and eminence as Obayy-bin-Kaab, Abdullah-bin-Masud, Ma'az-bin-Jabal and Salim and jurists and *mujtahids* of such great authority and influence as Omar and Ali she occupied a most prominent position and if we are allowed to use the phrase, in the domain of Quranic knowledge she stood

head and shoulders above them. To quote only one instance of her vast knowledge and very keen insight into the deeper meaning of the Quranic verses, she based her belief that prophets would continue to come after the Holy Prophet on the very verse *viz.*

ماكان محمد آبا احد من رجالكم ولكن رسول الله وخاتم النبيين

which has proved to be the mainstay of the belief of those who deny the possibility of the coming of prophets after the Holy Hrophet. Theologians, jurists and traditionists have stumbled over this plain fact during the past 14 centuries and stumble over it even to-day, but Ayesha solved it in her own inimitable manner, as she solved many other weighty religious problems, aided and assisted by that vast store of divine knowledge which she had collected at the feet of her noble Master and spouse. She acted as a Mufti in the time of Abu-Bakr and Omar. Her consultation was sought by these two stalwart Khalifas of Islam on all important affairs of state. Musa Asha'ari, who himself was a very learned man, is quoted by *Tirmizi* to have said : "We, the companions of the Prophet were never confronted by a difficult problem on which we consulted Ayesha and did not receive wise guidance and useful information." Imam Zohri, a man of undisputed intellectual eminence and learning says : "Ayesha's knowledge exeeded that of any other person, her consultation and counsel were sought by even the most distinguished and learned of the Prophet's companions. Her learning was greater than the learning of all the Prophet's other wives and that of his companions put together." This is indeed great praise and Ayesha richly deserved it. She was as eloquent and expressive as she was learned and cultured. She had at her command a galaxy of beautiful and idiomatic phrases which she used with perfect ease and which while she delivered a speech added to the strength and force of her arguments. She was one of the most forceful Arabian orators. In her public speeches she combined arguments with an appeal to human sentiments. At the battlefield of *Jamal* when labouring under a misconception she raised the standard of revolt against Ali, she delivered a spirited and stirring speech which as regards the force of its arguments, the irresistibility of its appeal, the force and conviction with which it was delivered will go down to history as one of very

rare specimens of great and grand speeches. She was not only endowed with a powerful expression of what she thought and felt but wielded an equally powerful pen. Her style was inimitable and her diction exquisite. She was, in addition to being a great speaker and a good writer, a soldier of no mean repute. According to one tradition she participated in the battle of *Badr*. In the battle-field of *Ohad* when the Muslims had suffered a temporary defeat and a great confusion was prevailing in the ranks of the Muslim army she carried water to the wounded and the dying, very often, at great personal risk. In the battle of the *Ditch* not unoften she left the female quarters to see the progress of the struggle. But it was at the battle-field of *Jamal* where her sterling qualities as a great soldier were manifested. She fought like a brave soldier and led her men lika a wise and sagacious commander and when she realized her mistake was prepared to end the conflict and seek peace with her adversary like a true and honest Muslim.

She was very simple in her tastes and was generous to a fault. She spent her nights singing divine paeans and her days fasting. She scrupulously avoided back-biting and finding faults with others. She was always ready to help the poor and the needy. Though of a humble and contented nature she was very conscious of her self-respect. She was brave and fearless, large-hearted, open-handed and generous-minded.

She was an authority on the customs and manners of the Arabs. Though not herself a poet she knew by heart hundreds of verses of well-known Arabian poets. She is said to be a very good physician also. But what singled her out as the most respected of all the wives of the Prophet and his most beloved spouse, and which marked her out as the greatest heroine of Islam was not the fact that she was a great speaker and a good leader or that she was generous, truthful and of a God-fearing nature, not even that she was the daughter of Abu Bakr, the most faithful and selfless companion of the Prophet, nor even that she was handsome and was the youngest among the Prophet's wives. None of these things won for her the place she

had secured in the heart of the Prophet and the very exalted position she occupied in the esteem and reverence of the Muslims. Her unequalled position was due to quite a different cause. The Holy Prophet (peace and the blessings of God be upon Him) had seen with his prophetic vision that Ayesha was possessed of extraordinary qualities of head and heart. He knew that of all women she alone was gifted with those unusual inherent capacities and exceptional inborn faculities which would help her to imbibe the essence and kernel of his mission and to become imbued with the spirit of his teaching in a far less time than any other woman would have done and in a better way to teach all that she had learnt from him. She fully came up to the Prophet's expectations. She was the woman of his dreams. She possessed, along with physical charms, a rarely beautiful and pure soul. Of all his wives the angel Gabriel visited the Prophet in the bed-sheets of Ayesha alone. If she possessed no other qualification, this fact alone was sufficient to win for her the abiding love and esteem of the Holy Prophet. But she was also very liberally endowed by nature with internal and external beauties. Ayesha was indeed a lady of exceptional talents and rare accomplishments and with it she was the beloved daughter of Abu Bakr. To this may be ascribed the Prophet's special regard for her. To say the beauty of her person and her youth were the causes of her being the centre of the Prophet's attention is a most foolish and wicked imputation because Hafza was only one year older than Ayesha and Jawairia and Zainab were as handsome as she was.

NOTES

World's seven great religions.

Mr. Jabez T. Sunderland has contributed a very learned and illuminating article to the *Modern Review* of Calcutta in which he seems to have endeavoured to deal dispassionately with the seven great religions of the world—Hinduism, Zoroastrianism, Confucianism, Judaism, Buddhism, Christianity and Islam. In regard to Islam among other things he says : —

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> The second of the great missionary religions is Muhammadanism. It no longer uses the sword as an instrument of propagandism, but relies solely upon moral agencies ; but it is spreading fast, perhaps faster than at any time in its history since the first century or two. It is making steady progress in India, where it has more than 70,000,000 adherents. It seems to be advancing in China and other lands of eastern Asia, while in western Asia it is supreme. In Africa its progress is rapid. There tribe after tribe, people after people, land after land are coming under its sway. Its advance in Asia as a whole seems to be quite as rapid as that of Christianity, and in Africa much more rapid than that of Christianity. There are elements in Muhammadanism which seem peculiarly to fit it to reach, to interest, to impress, and to elevate peoples in low conditions of civilization. It is even a question whether it is not better adapted to the needs of such peoples, and whether it cannot do more for them, than Christianity—at least than Christianity in any of its more rigidly orthodox forms. Certain it is that Muhammadanism is one of the most intensely living, earnest, aggressive and deeply devout religions of the world to-day.

We in this country commonly think of Muhammadanism as being intellectually paralyzed, as having no sympathy with free inquiry or science, or the progressive spirit of the western world. There is some truth in our thought. Muhammadans, like orthodox Christians, are fettered, burdened, spiritually bound, by belief in the infallibility of a sacred book. They believe that their Quran contains all wisdom, much as the majority of Christians believe that the Bible contains all wisdom. This tends to keep their eyes turned constantly to the past and to make them distrustful of new truth. But Christian people are gradually shaking off the fetters which belief in an infallible book has placed upon their minds. Will not Muhammadan peoples sooner or later do the same ? In not a few lands they are already moving in that direction. Turkey is a notable example. We should not forget

that the time was when Muhammadan people led the world in knowledge, in civilization, in science. May they not come to the front again ?

Mr. Sunderland evidently labours under misconceptions so widely held about Islam in the west. Not only that Islam does not use the sword now as an instrument of propagandism, it has never used it in the past for this purpose. It had no need to. If it can spread now, and is actually spreading very fast, perhaps faster than at any time in its history, as candidly admitted by the learned writer, without the aid and assistance of the sword, it really did not want its help for its propagation in the past. Islam is not only fitted, as Mr. Sunderland and with him so many other writers in the west misconceive, " to reach, to interest, to impress and to elevate peoples in low conditions of civilization," its appeal to communities considered to have reached the highest pinnacles of culture is equally irresistible. Considering the huge and seemingly impenetrable gloom and mist of misconceptions and misunderstandings that prevail in Europe and America about Islam its spread in those countries is not less fast than that in Africa. Mr. Sunderland seems to have been ignorant of the daily growing number of converts to Islam from all classes and grades of society in England. And Muslims, as he wrongly thinks, are not " fettered, burdened, spiritually bound " because they believe in the infallibility of the Quran but because they really do not. If they could " lead the world in knowledge, in civilization, in science," in the past while believing in the infallibility of the Quran, why cannot they now? The causes of the spiritual and intellectual degradation of the Muslims should be sought elsewhere than in the belief in the infallibility of the Quran. The infallibility of the Quran is immeasurably different from the infallibility of the Bible. It is a question to which we will revert sometime later on.

"World Chaos—the responsibility of Science."

The famous writer, William McDougall has written a nice little book on the above subject. The thesis of this little book is twofold: first, that physical science has been the principal agent in bringing about the very rapid changes in our social, economic and political conditions which are the source of our present troubles, secondly that in the development of the neglected social sciences lies our only hope of remedy for those troubles. He does not deny that physical science has brought such great and obvious benefits

to mankind that it commands the respect, the admiration and the ungrudging support of all civilized portion of the human race. But he believes, and we see no reason to disagree with him, that it has also produced a civilization which is at once top-heavy and lop-sided. The writer sums up his argument as follows:—

> We live, then, in an age of grave social disorder and threatening chaos and it is in the main due to Science. What is the remedy ? The remedy for science is more science, more knowledge systematically organised. But what sort of science ? Physical science has been the main agent in producing our chaos ; and physical science can bring no remedy. Suppose that physical science should continue its brilliant and accelerating course ; suppose that it should discover heavenly bodies a million times more remote from us than any yet observed ; that it should enable us to see and hear at any moment what is going on at any point of the earth's surface and to travel thither in a few seconds ; suppose that it was put at each man's service (on the average and in principle) energy equal to that of ten thousand slaves, instead of only fifty as at present ; suppose it should invent explosives and gasses a million times more destructive than any now available ; suppose that another Einstein should convince us all that space is zigzag or that time is square. Should we be any happier or safer for any of all these advances ? Consider what would happen if some brilliant physical discovery were to put us in free communication with inhabitants of Mars not very unlike ourselves. We should forthwith be absorbed in efforts to prepare some ray with which to blast them from their planets, in the "purely defensive" warfare which our fearful imaginations would anticipate. And if some physicist were to realize the brightest dream of his kind and teach us to unlock the energy within the atom, the whole race of man would live under the threat of sudden destruction, through the malevolence of some cynic, the inadvertence of some optimist, or the benevolence of some pessimist. I submit that no such discoveries, nor any others that physical science could possibly make, could avail to remedy our condition. I would go further and assert that every step of progress physical science may make in the near future can only add to our dangers and perplexities ; for every step of such progress must increase the top-heaviness and the lop-sidedness which are the radical faults of our civilization.
>
> have no wish to belittle the achievments of physical science. They are immence and altogether admirable. I am concerned only to bring home to the minds of my readers the indisputable fact that the very successes of physical science, leading as they have done and inevitably must do, to rapid and violent changes in all our modes of living, are producing a state of affairs that is ever more unstable and dangerous, which urgently needs some large scale corrective such as physical science, no matter how successful, is, in the nature of things, unable to supply."

We, too, like Mr. McDougall firmly hold that the progress of the physical science while increasing our bodily comforts will add to our difficulties, perhaps to the destruction of the world peace, unless an equal or even greater attention is devoted to the development of the Science of Life which Mr. McDougall calls social sciences. This work only Religion can do.

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From Across the Atlantic

We have received a letter from a friend in America. Being in that country for some time and having been endowed with an inquisitive, receptive and analytical mind, he claims to know enough about that " land of the brave and the free," to criticise, not necessarily adversely, the conditions prevailing there. What our friend has written may not be wholly correct about all classes of society in America but on the basis of what little knowledge and experience we possess ourselves about the West, we can think that the criticism of our friend and the inferences and conclusions at which he has arrived are not very wrong. He writes :—

" Let me tell you something about America. A mind full of the milk of human kindness cannot help shedding tears over it. Spirituality lies buried unknown, unwept and unsung somewhere in the mighty waves of the Atlantic Ocean. People seem to be seized with an unnatural restlessness. Murder and waylaying are very common. In Chicago alone from five to ten murders take place every day. The newspapers give prominent place to such sensational news as those of murders, robberies, waylaying, dacoity, and what not. It seems as if the people are rushing headlong pursued by fire. Love has degraded to a temporary whim and caprice. The condition of conjugal relations is awful in the extreme and the standard of sexual morality is very low. This is what I found in London but there the preponderance of women over men was, at least, an excuse to defend these moral abberations. But in America the number of women is less than that of men. But the relations between the sexes, here too, are lax in the extreme. The general moral condition of an average Indian here, it is to be very much regretted, is not very edifying. Much of what he earns he spends on drinking and on kindred vices. Daily average income of the worker is from 16 shillings to one pound and in factories where more strenuous manual labour is demanded of him, he earns even as much as 1½ pounds daily. But the money is squandered as heartlessly as easily (compared with our country, India) it is earned.

The use of alcoholic drinks is forbidden by law but they are used so freely and in such large quantities privately (though in the

knowledge of the police) that one has to cover his nose while walking in public parks. Those who use them know where to get them from though you and I may not know from where do they get them. Bribe taking and giving is not less common, if not more, than it is in India. The American manner of address is not very polite, nor are the people exceptionally honest. Freedom, liberty, equality, fraternity and sympathy of which the Americans talk and brag and boast so much may more be found in the speeches of their philosophers, reformers and especially educated and cultured men than in every day practice. The 'black', though statutorily free, practically are as hated, harassed and harried, as when Abraham began his 'War of Negroes' Emancipation'. They cannot enter 'white' hotels, and 'white' places of amusement and pleasure resorts are closed to them. They cannot sit side by side with the 'whites' while travelling. The 'whites' exact work from them as from beasts and reward them with dislike, hate and contempt. The freedom which Lincoln intended to establish in America was buried with him in his grave. America's claim that it has given equal freedom to all its citizens serves only to embellish and adorn the utterances of its speakers and public men. True and real freedom was bestowed upon Zaid, it was given to Bilal. It even to-day frolics on the sands of Arabia. The West is a stranger to it."

Curse of Western Civilization

This is only a brief summary of what our friend has written. Though he has not been very careful about the use of his words, yet it is difficult to dispute or deny the truth of what he has written? The Western civilization of which our youngmen are so much enamoured is another name for the multiplication of human wants and the supplyiug of those wants by all possible means, legitimate or illegitimate, moral, or immoral it does not matter. The unrest prevailing among the workers is the direct result of it. Socialism and the much-feared and condemned Bolshevism are its off-springs. The producers of the wealth demand more wealth than what they get for supplying their wants, the accumulators of wealth wish to keep as much wealth as possible in their own hands for their increasing and multiplying wants, needs and requirements. The result is friction, a tug of war, a test of power between the two classes. This struggle is seriously telling upon the social peace of the world. In all lands there is a loud cry among the labourers for the increment of their wages, for the lessening of their working hours. This leads to a frequency of strikes and suspension of work in all countries.

Destruction of Family Life.

As the wealth of the Western peoples has increased and augmented, they have invented new methods to enjoy themselves, new means and ways to indulge in pleasure when off their duties and work. Theatres have multiplied and cinemas abound and are being frequented in large numbers by youngmen and young girls, by married couples and unmarried and single persons. Love stories predominate in the pictures shown on the screen. The result is that the pleasures of the hearth and home have give place to the pleasures of cinemas and theatres. Fed on romantic love stories the husbands failing to see in their wives and the wives in their husbands those feelings of excessive attachment which they have become habituated to see in the pictures in cinemas, have become cold in their relations towards each other. This coldness eventually has developed into estrangement which in turn has ended in separations. This is by no means a meaningless speculation or idle talk. The startling rapidity with which divorces take place every day in all Christian countries in spite of the fact that Christian teaching positively and in most pronounced and definite language forbids the dissolution of marriage supports our contention. The whole life in the West has become unnatural. Girls refuse to be mothers finding the responsibilities of motherhood too onerous for the frivolous way of living to which they have become used. Methods to control birth of children have been invented. This has proved a new incentive to immorality and a general deterioration of physical health and a frightful fall of birth rate.

Benefits of Modern Civilization.

We confess we are not very much enamoured of the Western civilization and are not in favour of foolishly and slavishly aping and imitating Western ways of living and modes of dressing which on account of the disparity of our climatic conditions to those of the West do not suit us. But we are not at all indiscriminate enemies of everything Western. We owe a deep debt of gratitude to the Western people for the discoveries and inventions they have made in all departments of science which have made man's life more comfortable and have greatly reduced its afflictions and miseries. We have been yery much benefited by the knowledge and learning diffused by our Western benefactors and for this we are very much obliged to them. There is much good in

the West which needs copying by us. It is the honesty, industry, faithfulness and loyalty to duty, devotion to the spread of science and knowledge of the Western people. These things have made the West what it is and these things we want our youngmen to copy. They instead prefer to use bowler hats and patent shoes and frequent cinemas and threatres and throw the rest to the dogs. To imitate the Western peoples in their externals and not to imitate them in what has actually conduced and contributed to their greatness and glory is mimicry of the most foolish and thoughtless type.

The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil Sharial Burj, Haifa,
Palestine.

(9) MAULVI RAHMAT ALI, c/o Daved Kampoeng,
Djawa, Padang, S. W. C.

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